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# THE AMERICAN McALL RECORD

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# The AMERICAN McALL RECORD

VOLUME XXXII

JANUARY, 1914

NUMBER I

*Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.*

The story of the recent cruises of our boats has been most delightfully told by the Field Secretary, Mr. Berry, in a beautifully made pamphlet of twenty-four pages, fully illustrated from new photographs, and entitled BY THE FRENCH WATER-COURSES. All who know the Mission will wish to read and own a copy, and collectors should make judicious use of it. The cost of the pamphlet is ten cents, and its possession will amply repay its cost. Let it be seen on the living-room or library table of every subscriber to the Mission in every town and village where there are subscribers.

It is not surprising, though deeply to be deplored, that our indefatigable motor evangelist, M. Sainton, has been laid aside by illness. M. Challet, of Saint-Nazaire, has been to some extent taking his place, and M. de Grenier-Latour has several times gone to Vannes to hold meetings during M. Sainton's illness. Happily, M. Sainton has recovered sufficiently to resume his work at Vannes, where his wife and family have joined him.

After the visits of M. Guex to Roubaix and Tourcoing, of which his own account appears in this number, he went to Nantes (M. Beigbeder accompanying him) to inaugurate the enlarged hall in that city. Thence he went to Rochefort. It will be remembered that M. Dürleman, who had been in charge of our work there, had accepted a call to another field, and the meetings were for a time intermitted. The work has now, however, been put into the hands of Pastor de Richemond, of that city. M. Guex presided at several meetings at

Rochefort, and then went on to Sanites, where we used to have a work, which was given up in the time of severest "retrenchment." A new hall has now been opened in Sanites, and M. Guex there installed as Director Pastor Durand-Gasselin, of the same city.

Professor Marc Boegner, to whom reference was made in the RECORD for December, 1913, gave a lecture in the Central Hall (1 Rue Pierre Levée) on Sunday evening, October 19th, on "What God Made of One Workingman." On the following Sunday the lecturer was M. Edouard Soulier, whose subject was "How Should Sunday be Spent?"

In a private letter from Marseilles we read: "In the temple at C—— we met one of the regular attendants of the Quai du Port. It was in that hall that she found our Saviour, whom she had long been seeking. All that Madame —— told us on the subject interested us greatly. I am sure our dear Pastor Biau is aware of only a part of the fruit of his labors."

Those of us who were so happy as to attend the great Sunday School Congress at Zurich last July may not happen to have been present at that one of the forty-three sessions in which a well-known English-speaking Sunday-school worker laid claims to French Huguenot blood. Prof. Charles Biéler, of Montreal (the brother-in-law of M. Merle d'Aubigné), a delegate to the Congress, tells of it in a report to *Le Christianisme au vingtième Siècle* of last August 21. "Among the speakers—all English-speaking—was a Baptist Professor whom the presiding officer presented as Dr. Samply. 'My name is not Samply, but Sampy,' exclaimed the Professor in French; 'my ancestors were Huguenots by name St. Pierre!' I suppose that I was the only one in the room who understood and enjoyed his thoroughly Gallic vivacity," observes M. Biéler. In fact, it would need a Frenchman thoroughly familiar with the changes which Huguenot names have suffered by English tongues to perceive that *Sampy* is a natural Anglicization of St. Pierre, as our well-known *Mickley* is of the famous French name *Michelet*.

## THE TRUE FRENCH CHARACTER

One of the French "exchange professors," who recently spent three months teaching in an American university, has published a book, *Trois mois d'enseignement aux Etats-Unis*, which is awakening wide interest in France. What M. Lanson has to say of us Americans in his "Three Months of Teaching in the United States" is not here our concern. His book, however, contains one chapter on France which it is worth while (as the book is not yet translated) to summarize for the benefit of those who, being interested in the McAll Mission, really desire to understand the French people for whose evangelization they are giving money and prayer. Many Americans, even of the most intelligent classes, who have never lived in France, or, having lived there, have never met any of the country folk, who, as in every land, are really *the people* of that land, are far from understanding the true character of the French people. Even though they have reached a higher stage of enlightenment than was manifested in the text books studied by some of the oldest among us in our childhood, which represented France as a nation of "fiddlers and dancers," their notions have been formed by historic pictures of the grand *salons* of the days of Louis XIII and XIV, when they have not been drawn from French novels of a half generation ago. This is what M. Lanson says the French people really are:

"A race of honest, economical, energetic peasants, indefatigable in patience, unfailing in courage and possessed of a good sense which all the capricious eccentricities of the so-called upper class utterly fail to affect. Perfectly accessible to new ideas when their truth is demonstrated [this is why, though bitterly opposed to religion as they have misunderstood it, they so readily accept the teachings of the McAll Mission], meeting Pasteur with a smile of incredulity when he came to vaccinate their sheep against the distemper, they so quickly perceived that *this was serious*, that within three years there was not an unvaccinated sheep in all Beauce and Brie."

In this rural France, this France of the country business man and small proprietor, the general ideal, says M. Lanson, is *Truth, Equality, Justice*. He does not add *Liberty*, a word to the meaning of which the French of all classes are perfectly



indifferent. He shows the morals of the rural and small proprietary classes to be excellent, "French novels (generally written in Belgium by Germans) to the contrary notwithstanding."

Mr. Lanson's warning against French novels as a guide to the morals of the French people is one that Americans need to take home. Happily in these latter days a generation of French novelists is arising, as earnest and as patriotic as they are gifted, such writers as René Bazin and Henry Bordeaux, who understand their compatriots and picture them as they are—much as M. Lanson has drawn them.

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### NEWS OF THE WORK

REV. HENRI GUX

My visits to Tourcoing, Lille and Roubaix produced a very favorable impression upon me.

The Semeuse at Tourcoing had been removed to another site in order to extend its sphere of influence, yet not so far but that those who had become regular attendants could still be present at the meetings by a little exertion. The inauguration of the new site occurred on Sunday, October 5, I myself presiding, with the assistance of Pastor Segond.\* The hall was well filled, the audience attentive, the singing good.

The most striking thing to me was a group of men whom the Mission has snatched from intemperance and led to the Saviour. One of them, who had that very day received his Blue Cross, said to me with radiant face, "Why, it's the happiest day of my life!" adding, as he pointed to his comrade, "We should never have been able to give up the drink but for prayer." "Yes, monsieur," interposed another, "we were formerly drinking men, but Jesus Christ has saved us." And the tone of his voice, the expression of his countenance, his entire attitude showed clearly that these were not mere words, but a reality.

M. Neboit pointed out to me among those sitting in the front row a former anarchist, with his wife and child. For-

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\*Son of the well-known translator of the Bible into modern French.—EDITOR.

merly their life was torture; now that he has accepted the Gospel, their home is transformed. Nothing is more striking than such manifestations of the power of the Liberating Christ.

The reopening of the Solidarity at Roubaix is an event of the highest importance.

During several years past the work has languished for want of a man who could devote to it his entire time and strength. But the pastor who came to Roubaix six months ago, and who was formerly in Rouen, where he was much interested in the Solidarity in that city, took up the matter with the session of his church and the Mission Populaire, resulting in the nomination of the Rev. Jean Morel, a very zealous young minister, to the functions of Assistant Pastor of the Church and Director of the Solidarity. Thus Pastor J. Morel becomes our agent in Roubaix, and all that we know of him gives us hope that with God's aid he will do a blessed work. Surely neither good will nor faith are lacking in his case.

This he clearly showed on Sunday, October 12, at the session of reopening, at which the Director of the Mission presided and during which, in M. Morel's address, he showed the purpose which, in his view, the Solidarity building, which he called "The House of Christ," ought to serve. Before this address M. Paradon had recalled the memory of the men who had previously worked in this Solidarity, and whose work was certainly not in vain, as was proved by conversions dating from that period and which are still maintained. In my address I had said that the Gospel would be proclaimed and actively exemplified in the Solidarity—the Gospel, which is still the only power for individual and social transformation. M. Nick closed this fine meeting with energetic exhortations to the Protestants, who formed the major part of the congregation.

For it must be admitted that at this reopening service of the Solidarity the workingmen of Roubaix were few in number, though many invitations had been personally delivered at their homes. Which goes to show that after a too long interruption there will be some difficulty in resuming the work in circles in which evangelization is becoming increasingly difficult because the sense of religious need among the people diminishes in pro-

portion as immorality and intemperance increase. But however difficult may be the accomplishment of the task which God lays upon His servants, there is no reason for discouragement, since nothing is impossible to the grace of God.

In any case, this resumption of missionary activity at the Solidarity in Roubaix deserves to the highest degree the attention and solicitude of all Christians who desire the evangelization of France. This new attempt made in this great industrial city *must not fail*. The honor of God is concerned; let Christians think on this and pray.

Activity is being resumed everywhere, in all the fields of our Mission. Encouraging notes reach us from various sides, notably from the boats. These were repaired during the summer and have now inaugurated a new campaign. One is at Ussy on the Marne, the other at Tournus on the Saône.

Generally speaking, the return of the children to the Thursday and Sunday schools has been satisfactory. Yesterday (October 16th) two hundred and ninety-nine children came crowding into the Maison Verte. At the Semeuse in Tourcoing, on October 9th—that is, four days after the inauguration of the hall in its new site—there were sixty-four.

\* \* \*

Numerous appeals come to us to which we cannot respond. This is notably the case in Lille and La Rochelle, where further work seems urgent, and from Algiers, where a work has been begun by a poor colporteur who was formerly a Roman Catholic. But where shall we find workers and funds? We are asking them of God. Must not His answer come through those who are His children?

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One of the revered Vice-Presidents of the Mission, Pastor Benjamin Couve (who is also editor of *Le Christianisme au XXme Siècle*), has suffered affliction in the death of his eldest brother, M. Charles Couve, a layman who during most of his life of 82 years had been very active in the religious and educational interests of Bordeaux. Our M. Couve was too ill at the time to attend his brother's funeral. Happily he has since recovered his health, and is publishing an interesting series of reminiscences in his paper.



## ANNUAL MEETING OF THE McALL MISSION

This meeting was held in the large Central Hall of the New building, 1 Rue Pierre Levée, Paris, on the 27th of April, and was well attended.

Pastor Bach, President of the Committee, occupied the chair. After recalling the joy and gratitude that had filled our hearts ever since the meetings of last June, when we celebrated the Fortieth Anniversary of the founding of the Mission, and referring to the death of M. Louis Sautter, the late *Président d'Honneur*, and making sympathetic reference to the long illness of M. Soltau, Pastor Bach expressed gratitude to the generous American friends who had not only given us this "palace" in which we were assembled, but proposed to help us to found other centers of activity. He also thanked all the subscribers in various lands for their sympathy and gifts.

Pastor Bach went on to explain the reasons for the resignation of M. Beigbeder, for five years the efficient Director of the work. These, and the call of Pastor H. Guex to the Directorship of the work have already been given to readers of the RECORD. After tendering hearty thanks to M. Beigbeder Pastor Bach continued:

M. Guex was unanimously invited to become Director by the members of the committee. Today we welcome him among us and assure him of our sympathy and our prayers, promising to work with him faithfully; and we implore the blessing of God upon him, his family and his future work.

After listening to the choir, led by M. le Pasteur D. Monnier, M. Beigbeder, Director of the Mission, read the report, in which, after first reminding his hearers that he had only undertaken the direction of the Mission five years ago provisionally, he set himself to reply to three questions: *Where are we at work? What do we do in our halls? What are the results?*

Rapidly we were taken round the twenty-four stations in the provinces and in Paris, from the humble *Semeuses* and shops hired for a time to the more important buildings of which this one is the chief. \* \* \*

*What are the results?* They are encouraging. The meetings, on the whole, have been better attended, and many encouraging facts were cited in corroboration.

M. le Pasteur H. Nick, of Fives-Lille, then gave a sketch of the history of the work at Lille, leading up to the building of the *Foyer du Peuple* and the *Rayon*. He showed how well the work carried on met the needs of the various classes of people living around them.

After the choir had executed a second piece M. le Pasteur H. Guex spoke on "Our Present Duty." He thanked the previous speakers for their kind references to himself, and especially he thanked the committee for having given him the opportunity of becoming a worker in this great Mission. His great desire was to follow in the footsteps of the venerable founder, who had himself followed the Good Shepherd, who pitied, and had always pitied, the lost sheep of the Divine Father: this is our present duty. For the work of the Mission is far from finished—in fact, to carry the Gospel to the multitudes who are suffering from the want of it, and to lead them to the Christ, seems an immense, one is tempted to say a hopeless task. Let us not yield to that temptation, but in the strength of Him who, while apparently the vanquished, was really the Victor on the Cross of Calvary, let us press on to victory. For us to go to the people is then an immediate, urgent duty. Let us say to them, "Behold your Saviour!" and if He deigns to speak by our lips and act by our hands, He and not ourselves, then His strength will be made perfect in our weakness.

"To those who have been led to the Saviour through the instrumentality of the Mission, and who may be here, I would say this: 'Your immediate duty, living in the midst of the people of Paris, is to realize that you are privileged ones. But privilege implies obligation. Having been found by your Heavenly Father, it is your duty to lead your comrades and friends to Him through Christ, that He may pardon, heal and transform them as He has you. This is a work *you* can do better than we, the speakers, and thus you can powerfully help on the Mission work.'

"To conclude: The present duty for us all is to labor together for the triumph of the Kingdom of God. Let us join with each other, and with all Christians and all societies who are animated with the same ideal, that thus the Saviour's prayer

may be fulfilled: 'Father, I pray that they may all be one, even as Thou, Father, art in Me, and I in Thee \* \* \* that the world may believe that Thou didst send Me.'

"United thus to all the true children of God, we will aim at nothing less than the conquest of our country for Jesus Christ, and we will boldly seek the transformation of French society by Jesus Christ; for the times are serious, the opportunity is one we should not miss. Then let us go forward, learning wisdom from past failures as well as from past successes, which have taught us that the true source of life and power is the grace of God revealed in Jesus Christ, the grace given by Jesus Christ—grace, nothing but grace, all of grace. God has been with the Mission in the past, He will not fail us in the future, and '*if God be for us, who can be against us?*' "

After the assembly had sung a hymn, the closing prayer was offered by M. Boissonnas, Director of the *Société Centrale Évangélique*, who prayed earnestly for the evangelization of France, thanking God for what had been done and seeking for us all grace to be more faithful in the future. He also led us in prayer for the vast Chinese Republic, thus joining in the universal prayer for China.

The important features of the report of the Treasurer, Dr. Benham, will be found on page 16.

## FIRST IMPRESSIONS OF DESVRES

J. CANET

We arrived at half-past two on Sunday, August 31st. At half-past eight we were present at the first meeting.

Our friends in Desvres had done well. For several days past old and young had been busy decorating the hall; above the platform was a triumphal arch of branches of holly with the inscription *Soyez les bien-venus* (Welcome); on the walls were new texts. On Monday morning I remarked that the baseboard on the left side of the hall was of a slightly darker red than the rest, and asking why, was told that the left side having become discolored by the damp, Madame Mitoire herself had repainted it "that everything might be clean and as it should be."

Our first meeting was particularly large and cordial. Our friends Mitoire and Thomas, extending to us a welcome in the name of all the company, assured us that it was their desire to work with us in the evangelization of their little town. They particularly dwelt upon the joy with which the regular attendants at the hall welcomed the arrival of a new Director. "Thank God, we are no longer alone!"

The young girls offered their good wishes and gave to Mme Canet a superb jardinière in Desvres pottery, filled with white flowers; the ladies extended their welcome, promising us their most devoted assistance. This welcome, so warm and affectionate, touched us deeply.

Do not think that this was all, however. Friends, knowing that M. Moscherosch [who has looked after the work in Desvres during the past year] was to be in Boulogne on September 4th, had decided to call a meeting for that day, also inviting those good friends of the work, M. and Mme Wilmot and Miss Groves.\*

Publicity was so well attended to (by posters and invitations) that our hall was literally jammed and there were crowds all around the building, extending almost into the street.

This meeting also was very cordial; the young girls sang in two parts No. 245 of the Blue Cross hymn, *Jesus soit avec vous à jamais* (Jesus be with you ever). Naturally I made the most of the occasion to tell what we desire to do and to utter a pressing appeal to all present. I note that four municipal councillors were in the hall.

The following Sunday we had the pleasure of a visit from M. Guex, who came to Desvres to install us officially in the name of the Committee.

Friends Thomas and Mitoire expressed to M. Guex the thanks of all for the nomination of a new agent of the Mission, with their gratitude for all the sacrifices accepted for the cause of the Gospel in Desvres. Everyone was glad to make the acquaintance of the new Director-General of the Mission, and no one, I am sure, will forget the good counsel he gave us.

So here we are, installed for good and all.

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\*English people living in Boulogne who have been devoted workers in the Mission for nearly twenty years past.—ED.

We have resumed the regular meetings—Sunday morning worship, schools, mothers' and young women's meetings. We shall try to form a young men's society and to constitute a choir.

As soon as possible Mme Canet will begin a sewing meeting for the little girls on Thursday evening; we have found three older girls of fifteen and sixteen who are willing to consecrate their Thursday afternoons to the Lord's work. They will keep order and take charge of children too young to sew.

On my part, I greatly desire to set the boys to work. After reflection I think it will be excellent to have them make brushes. (I have observed that the housewives make great use of brushes made of dog's-grass.) I don't quite know how I shall carry out this plan, but meanwhile I shall have them take up Swedish gymnastics. We shall form a Section of the Blue Cross and try to found a group of *l'Espoir* (Band of Hope).

Would you like to hear some of the difficulties attendant upon getting a place to live?

Our friends had been seeking one for us since last April, and by July 15th were almost in despair. However, on the first of August M. Moscherosch succeeded in hiring a tiny house next door to that of the Roman Catholic curé. It has only four rooms, so that we have to put most of our things in the garret, and the stairs to the two upper rooms are so steep that we are always afraid of falling. The bedroom is so small that one has to lie on the floor to clean under the beds. And there is no place to throw water except at the end of the garden.

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The lodging question is therefore very important. Our predecessors, M. de St. Vidal and M. Malan, knew all the difficulties we now experience.

M. Canet goes on to discuss the question of buying a lot and building a parsonage, showing: 1, that the missionary needs more room; 2, that if the Mission owned a parsonage there would be no danger that rent would be raised; 3, or that they would be at the mercy of the landlord; 4, that the missionary ought to live in the Pottery quarter, where most of the attendants at the hall live and where he could exert a stronger influence over "the hesitating and the indifferent;" 5, that if a large lot were bought there would be room for a playground for the children of the Thursday and Sunday schools.



It appears that there is a lot to be bought directly opposite the hall, a unique opportunity.

A later letter speaks of the joy of M. and Mme Canet and of the people of the hall on receiving a visit from Mrs. Freeland, of Orange. She, it appears, was painfully impressed with the smallness and inconvenience of the Canet abode, and a sight of the lot opposite the hall, and the wish of the people that a parsonage might be built greatly aroused her interest. It appeared to her that the opportunity to secure the land ought not to be lost.

Our young men's meetings have been begun with some encouragement. There is good hope of forming a choir; we are studying four-part hymn singing. There were eighty-two children in the Thursday school, a large proportion, however, being from five to seven years old.

Last Saturday we had our second prayer meeting, with twenty-one present. Several friends offered prayer. We plan to have such meetings twice a week.

Naturally there are adversaries. Some who thought the hall was permanently closed are not pleased at our arrival. They showed their displeasure by forbidding a poor woman to sell us a fagot!

Last Sunday we went to a small commune, Longfosse, three and a half kilometers from Desvres, where we held an open-air meeting and sang hymns. Several friends live here who have become too old to walk to Desvres for the meetings, and great was their joy at our coming. There were thirty-six of us, old and young, and we were charmed at being able to give a little joy to these lonely folk.

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In the *Bon Messenger* for September we read that the Marseilles section of the Blue Cross will resume its meetings of propaganda at the Quai du Port the first Sunday in September, that of the "Popular Christian Fraternity" on the fourth Sunday of that month, and all the other activities in October.

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There is still on the Paris Committee M. Rouilly, whom Dr. McAll chose in 1873 to help him, not only in the meetings, but in all questions of a material or administrative nature. In spite of his age, M. Rouilly still draws up the reports of the meetings of the Directing Committee, and his experience in the Mission is most valuable to the younger members. May God long preserve his green old age!

"OUR GOD IS MARCHING ON"

"Ah," exclaimed Pastor Wilfred Monod in an eloquent sermon preached at his church of the Oratoire announcing the opening of *La Clarière* (the Clearing), the Fraternité of that historic church—"Ah, our Christ is not a manikin nor a mummy, not a dead Christ though he was crucified; he is the Future, he is God marching on!"

Nowhere is this more evident to those who love to study the ways of God in France than in the new impulse to bring the glad tidings of Jesus to the poor of which the Protestant churches of Paris are giving evidence. Everyone knows how sadly the Reformed Church of France was crippled by the separation of Church and State twelve years ago. Yet with all their disabilities the French Protestants—not of Paris only but in many other sections—are reaching out and undertaking what in many cases may truly be termed "institutional work" for the unevangelized masses in their neighborhood. All our readers know that the contributions of the Philadelphia Auxiliary to *La Maison Verte* do not by any means cover all that is done in that truly "social" center, but that the great St. Esprit Church of Paris has an important share in that work. Yet, not content with the opportunities afforded it in the *Maison Verte*, that church two years ago opened a Church House of its own and a hostel for eighty-five girls in the rue de Naples, almost the center of modern Paris. The Pentemont church has lately opened a Church House and Mission in the Latin Quarter, where was formerly the McAll Rue Monge hall—one of the earliest McAll stations. The Batignolles church has a mission in the St. Ouen suburb. The church of *l'Etoile*, once famous as Pastor Bersier's church, has the *Petite-Etoile* mission in Levallois-Perret, and the church in Passy has three missions—one in the suburb of Boulogne-sur-Seine, Salle Albert in Auteuil, and the Passy hall. The latest addition to these "city missions" of Protestant churches in Paris is that of the Church of the Oratoire, which has opened a Church House and Mission, *La Clarière* (the Clearing), near the great market, the *Halles Centrales*. Until that building was opened Pastor Wilfred Monod, of the Oratoire, had held the Thursday school of his church in our *Bonne Nouvelle* Hall.

Doubtless, now that our New York work has been removed to the new building of the rue Pierre-Levée, some of those women of our Mothers' Meeting who live near the halls—many of them gaining their livelihood there—and who have probably found the distance to the new hall too great, have been gathered by Pastor Monod's workers into his new Church House, thus once more proving the interaction of the McAll Mission and the French Protestant churches, and, it may truly be said, their mutual interdependence.

On the occasion of the opening of this new work Pastor Wilfred Monod preached a sermon which so strikingly expresses the new spirit which is animating the French churches (and which, it may be permitted us to say, since it is gratefully acknowledged by those pastors whose memory goes back "these forty years," was first breathed into them by Robert W. McAll) that it is most appropriate to reproduce a passage from it here.\*

What, today, does the Oratoire mean to the wan population of weary folk who elbow one another around the *Halles Centrales*? An ancient building of gray stone. And what, tomorrow, will the Oratoire mean for that "weary and dejected multitude like sheep without a shepherd?"† It will be The Clearing (*La Clarière*), a spot in the forest where the trees have been cut down and room given for the sun to shine in—a homelike house, of humble dimensions indeed, but facing the south, full of light and beauty, enwreathed with vines and flowering shrubs, adorned with works of art and decorative inscriptions, and whence as night comes down the white electric lights will blaze out.

\*This article was prepared nearly a year ago for the issue of January, 1912 (*La Clarière* having been opened in November, 1911). Crowded out of that issue and repeatedly laid aside afterward in the superior interest of our Fortieth Anniversary and the opening of our new building, the words of Pastor Wilfred Monod have still their inspiration for us, and the facts given above their pertinence. With the change of a few words it is therefore given here. The Church of the Oratoire, it may be well to add, had been just one hundred years in the possession of Protestants when *La Clarière* was opened. Built in 1621 to 1630 by the architect Jacques LeMercier on the site of the house (hôtel) of Gabrielle d'Estrées for a congregation of Cardinal de Bérulle's Oratorians, it was ceded by Napoleon I to the Eglise Réformée in 1811.

†The French version of Matt. 9: 36.

The Oratoire? That is what it will be henceforth for the dwellers in those dark alleys—Grenela, Dressoules, Marie Stuart, St. Sauveur. It will be the happy shelter of our children's meetings on Thursday, our "friendly" gatherings of parents on Sunday, of health and temperance consultations, of a cooking school, perhaps of a "milk kitchen" for the babies, of a course of moral and social studies, a library, and religious meetings inspired by the device inscribed above the speaker's platform—"Thus saith the Lord. Remove far from me the noise of thy psalms, I will not hear the sound of thy lutes; but let righteousness gush forth like a flood and justice like a never failing stream."

The Oratoire? It will mean still more: it will mean the quiet presence in this quarter of men and women whom the holy compassion of Christ has inspired, climbing dark stairways, visiting the sick, the aged and the lonely, bringing to mothers bowed down under toil and sorrows the comfort of a word of faith, of pity, or even of indignation—for indignation at injustice is a form of love. The Oratoire? It will mean the Spirit of God incarnating itself in consecrated persons; for "the Word is made flesh" in Paris as in Galilee; . . . And to mark the more clearly the spiritual tie that unites the Oratoire with *La Clarière* we shall arrange, if possible, to give there a free meal to those in need every time that the Holy Communion, "the Lord's Supper," is celebrated beneath this pulpit. . . .

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A man has recently passed away at Rochefort who was looked upon as the chief representative of free-thought in the town. He was employed at the Town Hall. Not long before his death he began to attend our meetings, and was deeply impressed by what he heard. Eight days before he died he spoke at a "civil funeral," as it is called, *i. e.*, a funeral without any religious service. He exhorted all present most earnestly to read the Life of the Lord Jesus, to believe in Him, and to bear witness to Him. Suddenly smitten down, he saw death close at hand, and he expressed clearly his desire to be buried by the pastor of the Protestant Church, and M. de Richemond conducted the funeral service.

## FINANCES IN FRANCE

From the report of the Treasurer, Dr. Henry James Benham, presented at the Annual Meeting in Paris last April we extract a part with comments:

The accounts for the past twelve months (1912-13) show that our expenditure was \$56,086.22, instead of \$57,410.58, as in 1911-12, a *decrease* of \$1324.36.

[Is this a cause for rejoicing? With France *wide open* to the Gospel, asking for it, in many places almost clamoring for it, is the Mission to be congratulated that it has reduced expenses? Ah, but read what follows and consider the pain of those devoted workers at the outcome of the year, notwithstanding the careful pruning of expenditures.]

But, unfortunately, *there has been a corresponding falling off in the receipts* (italics ours); so that there was, when the accounts were closed, an adverse balance of \$5018.93, only slightly less than the deficit of 1911-12.

The question arose, What could be done? We could hardly expect that some generous friend would wipe off this deficit at one stroke, as two generous ladies in America did last year! Their generosity still gladdens our hearts; but we realize that our Fortieth Anniversary was a special occasion.

[As we all know, our consternated friends in France made no appeal to the American McAll Association to help cover this deficit. On the contrary they took a step which was wholly new in the history of the McAll Mission in France. Large and important as has always been the gift of *personal service* on the part of French Protestants, generous as have of late years been their gifts even of money—thrice generous in view of the heavy burden laid upon them by the disestablishment of churches—it has never before seemed right to make a public appeal to them for money, least of all for money to cover a deficit. France last year gave to the Mission \$5291, only thirteen hundred dollars less than England (\$6665), nearly two-thirds as much as England and Scotland combined, yet—]

The committee thought that this time the best way would be to make an appeal to the Protestants of France, and to ask them to make a special effort now. \* \* \*

I am happy to add that, thanks to the two generous gifts of last year, there remained a surplus on our deficit fund of 1912-13, which, with sundry amounts we received after the books were closed, reduced the deficit to about \$2700, prior to this appeal.

But it is necessary to repeat what we said last year in this report, namely, that to maintain the work as at present—and



many are the calls to *extend* it—it is absolutely necessary that our *income should be increased by at least \$5000 a year.*

Is it too much to ask our friends in England, Scotland and America, also in France, Alsace, Switzerland and Holland, and we do ask them very earnestly, *to increase their gifts by 10 per cent.?* May God inspire our faithful subscribers to lay to heart our needs, and to help us to carry on, *without retrenchment*, the work to which He has called us! \* \* \*

—Henry James Benham, Treasurer

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"LE BON MESSENGER"

By PASTEUR L. FONTAYNE

The *Bon Messenger* is now on the Marne. It is twenty years since the boat appeared on this river for the first time, and ten since her last visit. Throughout the district she is well known as the "Bateau Conférence," and many thousands have heard the Gospel on board.

It must be borne in mind that although the boat moves from place to place, the preaching is not superficial, as some people seem to think, who imagine that the boat is driven by steam and only stays long enough in one place to hold one or two meetings. One of our friends even said, "How ever do you manage to get your letters?" "Don't be uneasy," I replied, "sometimes we do not move more than twenty or twenty-five miles in a year!" In this way we are able not only to make known the elementary truths of the Gospel, but to have a personal influence on a great many.

*What sort of people come to the meetings?* We rarely see rich people or those of independent means. Still more rarely those Roman Catholics who have believed the threats or calumnies of the clergy, and the evil reports that they have circulated in order to discredit our work.

This campaign of calumny keeps away the weak and timid folk. But serious and sober-minded ones come to the meetings, and most of them soon become our devoted friends. They are people working on the land, or in workshops, gaining a modest but honorable livelihood, who have drifted as far from the Church in which they were born as they are from sheer atheism. When they come on board they soon feel themselves

at home; those who had visited the boat ten or twenty years ago return to her with great joy, even seeking out the places where they used to sit! They bring with them the hymnbooks, the New Testaments and the tracts they had received. Very often, even at the first meeting, some of them tell us which hymns they like best.

*What motives bring them to the boat?* Not simply idle curiosity, for the boat is now well known throughout the district. Curiosity would not lead them to come forty or fifty times! Do they come then that they may listen to eloquent literary addresses, or inform themselves on the moral, political or philosophic questions of the day? No; they are simply country folk, with no felt intellectual needs, who look downward rather than upward. Besides, they know well who we are, and that our meetings are simply religious, that the speakers do not seek to flatter anyone, that they are not afraid to speak of sin, and to point out its ravages on the heart and life. If, then, they come in great numbers, even in bad weather, in spite of fatigue and sometimes without having had time to dine, the reason must be that they love to hear the Gospel, and find true rest to their souls in our meetings. Yes, I am sure that among the populations we have visited, in the midst of the selfish, vicious, fanatical or indifferent multitudes, we have found a number of earnest souls, really seeking after the truth. Such, indeed, is our daily endeavor, and, thank God, it is not in vain.

The proof of these assertions is found in the testimonies borne by many of our most diligent hearers. We often hear such remarks as these: "You do not come often enough. Ten years ago, when the boat had finished her mission, there were no more quarrels in the village, and the people had become better." "Yours is the true religion; I will send my children to be taught by you." "I take care not to miss a single meeting; although I live at a considerable distance, I come with much pleasure." "Since my husband took to coming to your meeting he has given up the drink; oh, if you could only stay here always!" "Our mates chaff us at the workshop because we go to the boat; then we sing '*Jusqu'à la mort nous te serons fidèles*'" (No. 260). "When are you coming to our village?"

Don't you know that you are expected, and that we long to see you there?"

*What are the results of our work?* If by "results" one means "how many members have joined the Protestant churches, having openly renounced Catholicism," these are indeed few. Nevertheless, during this winter we have found five families who have asked to be admitted members of a Protestant church, and have sent their children to the confirmation class. But we are well assured that there are very many more in whose hearts the light has shone, whose ideals have become purer, whose consciences have been awakened, who have realized their sinfulness, have heard God's offers of pardoning grace; some have repented, have reached forth toward God; some have repaired, as far as possible, the wrongs they have committed against their fellows. There is no denying that the *Bon Messenger* has, wherever she has gone, brought honor to Protestantism.

Finally, it must not be forgotten that we leave behind, in the homes of those who visit the boat, sometimes the New Testament, sometimes one or two Gospels, besides tracts and hymn-books; all this "seed" will doubtless bring forth "fruit."

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#### NOTES FROM THE MAISON VERTE

C. SAVARY

"And brought forth some thirty, some sixty." Have we realized somewhat of this wonderful promise at the *Maison Verte*? We did have that joy last winter.

A young woman came to the mothers' meeting, brought by a neighbor. She attracted my attention by the eagerness with which she listened to the explanation of the Gospel lesson. On entering into conversation with her I discovered that she had received Protestant baptism at Rouen, through some capricious idea of her father's, but that she had received no religious instruction whatever. But since she had started attending our meeting she was literally drinking at the source of living water. One Monday she failed to appear, and her neighbor told me she was at the hospital dangerously ill, and very much afraid of having to undergo an operation. She

sent me a little penciled note a few days later saying that the operation had been entirely successful, and that she had fully realized that God was with her. She is back among us again gladly listening to the Message of Salvation.

A young girl of fifteen, a regular pupil of our Thursday schools, became seriously ill. Her parents took every care of her, but would not consent to her being sent away to the seaside. "What is the use of sending me away?" she said to her mother; "if Jesus wants me I must go. I am not afraid to die, but I should not like to die far away from you." Quite suddenly the Lord called Aline home. Her father, an unbeliever, said to me, "I am not a believer, but I am truly grateful to your meetings for the faith they have given to my daughter; it was such a consolation to her."

The work among the children is always captivating, though sometimes difficult. If there are sometimes children over whom one seems to gain no influence, there are others, and sometimes among the most troublesome, whom one sees improving and opening out to good influences, as flowers to the sun. I have taken charge of the bigger girls at the *Ecole de Garde* in order to get more in touch with them and prepare a good junior section. It is a hard task, tiring, and at first seemingly thankless, but after a few months of it I am astonished at the results obtained. At the New Year, to my surprise, I received a pretty letter of gratitude from a number of the bigger girls. The greater number of them came not only to the Thursday school but also on Sundays.

On Christmas Day our elder girls again took little Christmas trees into several poor homes, carrying with them messages of joy and trifling gifts. One little girl, who had been ill in bed over ten months, was particularly grateful for this unexpected pleasure.

We have, since last October, a section of Girl Guides at the *Maison Verte*. Eleven girls have joined it, but the twenty-five who belong to the Y. W. C. A. have also attended the first-aid lectures, for which we have had the privilege of having a trained nurse. One of my friends takes the girls on excursions, etc., and they are beginning to take an interest in woodcraft and outdoor life.—*London Record*.

## AN OPEN DOOR IN BRITTANY

S. DE GRENIER-LATOUR

Locminé is a charming little town in Morbihan, nearly twenty miles from Vannes and from Ponthivy. M. Sainton has often "visited" its fairs and markets, which are considerable; and he has always been well received, especially six years ago, when he was able to preach the Gospel freely from his motor car and sold a number of New Testaments. However, the opportunity of speaking in a hall never presented itself.

One of his friends at Vannes made this possible. He is one of the most regular at the meetings in the *Semeuse* at Vannes, and has often publicly confessed his belief in Jesus Christ. His business takes him to Locminé every day. Quietly but fearlessly he spoke to several people about the truths he had heard and accepted, and urged them to come to the *Semeuse* at Vannes, if only for one meeting, that they might hear for themselves. However, the effort seemed too great for these friends, who were very busy and also very ignorant, to induce them to go so far. But several began to wish to know more about "this religion." "Why," said they, "cannot these gentlemen come here to teach us these things?" "They would if you were willing to receive them." "Let them come then, they will be welcome."

Our friend believed that the favorable moment had come. He persuaded M. Sainton to go to Locminé to arrange for a public meeting, and gave him some valuable hints. So M. Sainton went there with M. Chollet, and found an innkeeper known for the independence of his character, who consented to rent to him a large hall for two nights. He then prepared and distributed a number of handbills announcing that on such a day and hour a conference would be given on "The Religion of the Gospel." When the evening came he sent the crier round to remind the people of the meeting.

Thinking rightly that on such an occasion two were better than one, he had telegraphed to me that he counted on me to help him. The "Congrès de l'Évangélisation" was in full swing at Paris, and I was announced to read a paper on "Evangelization by Boats and Movable Halls," a subject very dear to my heart. It was very difficult for me to give this up. However,



the great desire of M. Sainton that I should come at once, coupled with the offer of M. Beigbeder to take my place at the Congress, prevailed over my reluctance, and I started, believing that, as I was giving up my personal preferences, God was indeed leading me.

As soon as I arrived I had further proof of this. As the hour for the meeting drew near we were not without anxiety. We were told that the town was divided into two political parties, bitterly opposed to one another; that the Catholic party was bigoted and strongly organized. We feared that there might be some disturbance; we therefore betook ourselves to prayer, and after having taken what seemed to us the best measures, we asked God to guide us aright.

At the hour fixed, eight o'clock, no one came. A quarter of an hour later one man entered the hall, then another, till by nine o'clock the hall was well filled; about 200 men, mostly workingmen, and five women listened attentively to the Gospel message.

Most of them came again on the following evening, together with some of the more cultured citizens. The audience was better disposed, more seriously minded and sympathetic than on the previous evening.

At the end of the meeting the conversations we had with several auditors showed how deep were their spiritual needs. They did not merely thank us in a formal, polite way, as those do who only wish to hide their indifference by courtesy. On the contrary, we heard such appeals as these: "Do return; you cannot stop at this point; what you have said has done us good but has also created in us a great desire to know more about this Gospel of the love of God, which we were ignorant of; pray come again and explain it to us more fully; we shall be delighted to see you again."

Unfortunately, I was at that time unable to prolong my stay in Brittany, and M. Sainton was obliged to take to his bed some days later, and then return to Paris for some months. It has not been possible, therefore, to return to Locminé. But the "door is open," and we may well believe that it has been opened by God. May we have the wisdom to follow His guidance, that this door may not be again closed to the Gospel.

## AN APOSTLE OF TEMPERANCE\*

In a suburb of the great manufacturing city of Lille, in the north of France, lives a workingman named Cherva. He is employed in a great iron foundry at the princely sum of 75 cents a day for twelve hours' work. Hours are long in this region and wages very low, few unskilled workmen earning more than 65 cents a day. As a natural consequence, intemperance is rife through this entire district, drink being the one comfort which may be enjoyed at small cost of time and money. At least this is the first impression made upon the mind of the unthinking, body-fagged man. When, later, he finds himself the slave of a habit which absorbs all his earnings and reduces his family to starvation diet and rags, it seems to him too late to free himself from the dreadful thralldom.

Cherva was such a man as this a few years ago. But the Blue Cross Society† got hold of him and made a God-fearing, Christ-loving, temperate man of the former drunkard, and since then all his energies are devoted to the rescue of his fellow-workmen from the slavery of drink. Happily, his wife is entirely like-minded, and never grudges the long, lonely evenings which are the price she pays for her husband's apostolic zeal.

Like most of their fellow-workers, they live in a two-roomed house in a long, unlighted court, which opens by a narrow gate upon the public street. When one of the Blue Cross ladies went to call upon Cherva's wife—in the evening, of course, for she too works all day, earning from 40 to 60 cents—the woman met her with a smile. "You know, made-moiselle, Cherva is never at home except to eat and sleep." The time has been when Madame Cherva might have made the same remark with a heavy sigh, for Cherva would have been at the ale-shop; but now she knew him to be visiting men whom he has recently won to a sober life, but who still need encouragement and cheer.

\*Adapted from letters and articles by Mlle Julie Merle d'Aubigné.

†As all readers of the RECORD know, the Blue Cross Society of Lille is a part of the work of our *Foyer du Peuple* in that city, in which Mlle Julie Merle d'Aubigné is a zealous worker.

The time will soon come for some of these men and their families to enjoy a delightful "surprise"—none the less delightful for being anticipated—when the day comes round which marks a full year of temperance. The wife hurries home from her work, cleans up her poor little kitchen, spreads a white cloth upon the table, makes a pot of coffee and sets out all the cups that she possesses. Then comes home her "man" from his later work, washes and puts on a clean blouse, and presently a knock is heard at the door and Cherva enters, ushering in the president of the Blue Cross Society and several of the members. One of them is carrying a fine plant, and all are overflowing with congratulations to the happy man who has kept the pledge for a whole year. Then they will sing hymns together and relate the various experiences of their struggle against the drink habit, and the hot coffee will be passed around—with milk and sugar, since this is a festival occasion and Lignon's wife can afford these unwonted luxuries, seeing her man no longer spends his wages in drink. The children, early sent to bed in the inner room, awaken and sit up in the darkness, listening to the songs of praise and catching stray expressions of devout thankfulness for deliverance from almost overwhelming temptation. They can remember the nights when they used to creep, terrified, under the bed to escape their father's drunken wrath, and is it a wonder if one and all they resolve in their little hearts never to take a drop of liquor?

Ten such anniversaries occurred in a single month last winter. Imagine the joy of Cherva's heart over these rescued ones! But Lignon and his fellow-converts had already figured in a festival hardly less joyful, though perhaps more serious. Three months after signing the pledge, having faithfully kept it during that period, they were solemnly received into membership in the Blue Cross Society. This occasion is not a simple home festival, like the first anniversary nine months later, but a large public meeting. All the members of the local society are massed upon the platform of *Le Foyer du Peuple*, around the national colors, singing the welcome song. Then the "candidates" approach one by one, and the president pins the blue cross upon the coat of each, saying a few appropriate

words. They are now full members of the society, a condition anticipated with trembling hope during the previous three months of bitter struggle.

Assuredly not all who have signed the pledge would have held out during those first three months but for the zeal and devotion of Cherva and his fellow "apostles," for Cherva is not alone in this endeavor to rescue his brethren, though he is probably the most self-denying and faithful of them all. Perhaps it is because he has beside him a truly apostolic wife. She not only does not mind sitting alone during the evenings, with the children asleep and her husband out on his visits—she finds many a way to help him.

For example—one among many—in a two-roomed house in their court lives a family like many others. Husband and wife both work and both drink heavily, while the housework and washing are left to a small girl of twelve, undersized and frail, like most children of drinking parents. This, at least, was the situation a few months ago. While Cherva occupied himself with the reclamation of the parents, his wife undertook to help their little daughter by doing her washing. She has, indeed, only one room—the kitchen and living room—in which to do her own washing and other work, and for nothing in the world would she have her husband come home to a disordered kitchen. It is her pride that everything is cleaned up before he returns from work, "so that he could never tell what has been going on all day." Under these circumstances, undertaking to do her neighbor's washing meant a second day of discomfort and hard work—a weekly ordeal which few women would welcome who were not inspired by a truly apostolic zeal. At last accounts these neighbors had been won over to take the pledge, and it will surely not be the fault of either Cherva or his wife if they do not hold out through the three months' probation, become members of the Blue Cross and enjoy their anniversary "surprise" when the year comes round.—*L. S. H. in the Presbyterian Banner.*

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M. de Grenier-Latour presided at the last meetings on the Bonne Nouvelle before it left Châlon-sur-Saône, and has lately visited the Bon Messenger at Ussy on the Marne.

## A WEDDING IN NEMOURS

It is not often that we have a wedding in one of our *Salles*, though such an event is not quite unknown.\* But a very particular interest attaches to the wedding in Nemours, because of the intimate connection of the bride with the McAll work in that city. It will be remembered that that work was founded by M. and Mme Darley after a visit of La Bonne Nouvelle to that city on one of its earliest voyages. M. and Mme Darley secured an old convent building and have there carried on the work ever since. Now their daughter, Mlle Darley, has been married to M. Babin, an occasional fellow-laborer in the Mission. The ceremony took place in the *Foyer* "where," says the account in *Le Bon Messager*, "Mlle Darley grew up and has worked."

The hall, court and garden were filled with a numerous, attentive and sympathetic group of friends. The young bride and groom entered, walking upon a pathway of flowers strewn by the little children who have of late been Mlle Darley's special charge. The ceremony was performed by our missionary, M. Cooreman, pastor of the bride, and M. Gout, pastor of the groom. After the ceremony the guests were entertained for the rest of the afternoon and evening in the large garden of the bride's parents, where a great tent was set up for the wedding supper.

The young people are to live in Paris. Nemours thus loses their help in the work, but we trust that the Mission in Paris will have the advantage of the assistance of these admirable young people.

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A GOOD WORD

*Le Christianisme au XXme Siècle* thus refers to the work in Roubaix, concerning which our new Director writes on page 5:

"The Solidarity of Roubaix, founded some years ago by Pastor Elie Gounelle, has just entered upon a new phase of activity, thanks

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\*The account of the wedding of Bellah and Nicolas in "The Cruise of the Mystery," is a literal description of an event that actually took place. In fact, though "The Cruise" is a work of fiction, every event in it actually happened in connection with one or another part of the work of the Mission.



to the nomination of M. Jean Morel, son of the pastor at Cambrai, to the combined function of auxiliary pastor of the church and director of the Solidarity. The reopening took place on Sunday, October 12th, in the fine building of the works, under the presidency of Pastor Guex . . . a delightful evening in which the notes of gratitude, joy, faith and hope were prominent."

Though M. Jean Morel had for a time served the church in Fontainebleau, he had not been ordained until after his call to the work in Roubaix. His ordination took place in his father's church in Cambrai on October 10th, twenty-one pastors taking part in the laying on of hands. Pastor Emile Morel, father of the candidate, preached the sermon, Pastor Paul Morel (whether uncle or brother of the candidate we know not) conducted the liturgical services. After the ceremony of ordination the newly made pastor, M. Jean Morel, preached a sermon which seems, from the brief account in *Le Christianisme*, to augur the best possible future for our work in Roubaix. It appears that the young pastor was soon to be married, though intelligence of that event has not yet reached us.

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If the parish of Epernay, described in the May RECORD (p. 18), and that of Enghien, mentioned in that of last January (p. 11), are extensive and scattered, what shall be said of Châlon, where, as we know, the Bonne Nouvelle spent several months last spring? The pastor of the church in Châlon, M. Cornet Auquier, was, thirty-five years ago, a student in Geneva, and it is interesting to know that he contributed to M. Merle d'Aubigné's decision to become a minister and missionary. His parish extends some sixty miles away from Châlon and includes forty-one towns and villages. In the third and fourth centuries of the Church it would have been called a diocese. It is difficult for most Americans to understand the isolation of these scattered Protestants, most of whom only see a minister once a year. Is it a wonder that there are many among the young who slip away into indifference, infidelity, and from infidelity back into the Roman Church? It is pleasant to know what a comfort the Mission boat has been, not only to many of those isolated places, but to the pastors themselves.

## HOME DEPARTMENT

Mrs. James  
C. Colgate

The best news of the autumn is Mrs. Colgate's acceptance of a seat on the Board of Directors. The New York Auxiliary knows better than any others how valuable is this addition to the Directorate.

One by One

A majority of collectors will be beginning their work about the time this number of the RECORD reaches them, and even those who began earlier in the season will not take amiss a word as to winning *new* givers to our Mission. In nine cases out of ten, new givers must be won "one by one," a personal note, a persuasive word, an invitation to an open meeting or "social" of the Auxiliary, and—do we sometimes forget this?—*prayer* before writing the note or giving the invitation. We are all overburdened with correspondence, yet surely no one who is so well convinced of the importance of the McAll Mission as to undertake to collect money for it ought to refuse to find time to write, once a year, a *personal* and *persuasive* note to her subscribers. A leaflet with such a note will add emphasis, no doubt, but a leaflet *without* an accompanying note is too likely to be laid aside to be read at a more convenient season, and then—forgotten? Above all, is it not worth while for each collector tactfully but seriously to suggest to such of her subscribers as she *knows* to be able to add a trifle to any regular expenditure that they deem worth increasing, that they increase their subscription? How many one-dollar subscribers *could* give two, or five, or even ten dollars, if they felt the importance of this work as the collectors themselves feel it? How many five, or ten, or twenty-five dollar subscribers would cheerfully increase or even double their subscriptions if the need were put before them as the collector—after prayer—herself feels it? Let us all work this year to increase "one by one" the amount given by each of our subscribers, and especially to increase "one by one" the number of subscribers to the Mission among the women, and even more among the men, whom we meet in social or in church life. Most of all, let us remember that *prayer* is the key that turns this lock, and let

us use this key more constantly, more aptly than we have been wont to do. "God forbid that I should sin against Him in ceasing to pray for you" applies more generally to our relations with others in the matter of benevolence than perhaps we have realized.

**In General** The Auxiliaries appear to be entering upon their work with good attendance at meetings and zeal for the cause. It would be gratifying to the Editor to receive, through the Bureau, 1710 Chestnut Street, such newspaper clippings reporting public meetings of Auxiliaries, or such items of importance from Recording Secretaries' notes, as are calculated either to suggest good methods or to stimulate outside interest in the Mission.

**Buffalo** The program for 1913-14 includes, besides business meetings of managers, two open meetings at which carefully prepared papers are given by members of the Auxiliary—"A New Glimpse of France" and "The France of Tomorrow"—and one (January 17th) at which the Field Secretary will speak on "The Essential Task of the McAll Mission." A notice that "the Buffalo McAll Auxiliary will entertain the National McAll Association for its thirty-first annual meeting in May," thus keeps that coming event constantly before the members and friends of the Auxiliary.

**Orange** At the opening meeting of the year Miss Harvey, General Secretary of the Association, was present and spoke. Orange is full of determination to do its part by Desvres, not only covering the amount spent on the extension of its hall there, but in meeting the regular expenses of the work. The communication on page 9 from M. Canet, lately "translated" from Limoges to Desvres, will surely interest all our readers as well as those in Orange.

**Meriden** At the first quarterly meeting of the season the gem of the afternoon was Miss Alice Bock's address on Paris, Versailles and Marseilles, illustrated by pictures thrown on the screen. Spe-

cial attention was of course given to the work in Marseilles to which Meriden appropriates its contributions.

The fall campaign began October 1st at  
**The Field Secretary** Pittsfield. On the 5th Mr. Berry preached in the First Congregational Church of Springfield, addressing the Auxiliary the next day, and the Auxiliaries of Easthampton, Northampton and Worcester on the days following. On his usual annual fall round in the middle west Mr. Berry visited successively Dayton, Indianapolis, St. Louis, Minneapolis, St. Paul, Milwaukee, Lake Forest, Chicago and Detroit; the First Congregational and College Avenue Baptist Churches in Indianapolis; the Westminster, Andrew and First Presbyterian Churches in Minneapolis; the House of Hope and the Y. W. C. A. in St. Paul. The First Presbyterian in Lake Forest and the Jefferson Avenue Church in Detroit, all extended their cordial hospitality. Mr. Berry addressed the Dayton auxiliary at the home of its President; the Indianapolis auxiliary at an unusually large reception at the Claypool Hotel; spoke twelve times in ten days in the Twin Cities, gave a stereopticon lecture in Lake Forest, and addressed the Detroit auxiliary in the home of one of our most devoted representatives in the First Congregational Church.

Allusion has already been made in these  
**A Good Old Story** pages to the reminiscences of his visit to the Auxiliaries which, under the title *Mon Voyage en Amérique*, our good old friend the Rev. Samuel H. Anderson is publishing in *Le Bon Messager*. The November number tells of his visit to Chicago and is full of interesting incidents and of interesting coincidences. For example, at the close of an address which Mr. Anderson made in Farwell Hall a little boy of twelve came up to him and told him that his name was *Robert McAll*, greatly to the delight of good Mr. Anderson. Again, dropping in (apparently without invitation) at Dr. Gonsaulus's prayer meeting and having by a whispered word to the pastor gained permission to speak, he was approached at the close of the meeting by two persons who were respectively friends of Pastor Theodore Monod and of Prof.

Paul Passy, and by two English persons whom he had previously met in McAll stations in Paris and Creil! Again, accidentally meeting Mr. B. F. Jacobs, who so long sent colored Bible pictures to the McAll Sunday schools, and being taken by him to Emanuel Baptist Church, what was his surprise and joy to find there on the walls large prints of Dr. and Mrs. McAll. These reminiscences, translated by some bright girl (or boy), would furnish admirable reading for an Auxiliary meeting.

**Reading for  
Auxiliaries**

We repeat the list of French books given in our last number as good to be recommended to readers who desire to know the mind of present-day France. To this list have been added two new works, one by Gaston Riou—very brief but admirable—and one by Pastor Gambier. The latter, a series of biographical studies, is as easy French as the novels of Pierre le Coulevain, who, it may be added, died just after the list was made out for the November RECORD.

Pierre le Coulevain: *Sur la Branche, L'Ile Inconnue, Eve Victorieuse, Au Cœur de la Vie, Noblesse Américaine.*

All of these may be procured in English translation.

Henry Bordeaux: *La Croisée des Chemins—The Parting of the Ways; La Robe de Laine—The Woolen Gown; La Neige sous les Pas—Footprints Beneath the Snow; La Peur de Vivre—The Fear of Living; La Maison—At Our House.*

Les Grands-Ecrivains français: *Fénélon*, by Paul Janet; *Pascal*, by Emile Boutroux; *Agrippa d'Aubigné*, by Rocheblave (and others of the same series).

Paul Sabatier: *L'Orientation Religieuse de la France Actuelle*; in English, *France Today*.

Gaston Riou: *Aux Écoutes de la France Qui Vient*;

Etienne Rey: *La Renaissance de l'Orgueil Français.*

"Agathon:" *Les Jeunes Gens d'Aujourd'hui.*

Louise Compain: *La Vie Tragique de Geneviève.*

Albert Leon Guérard: *French Prophets of Yesterday; A Study of Religious Thought Under the Second Empire.*

Romain Rolland: *Jean Christophe*; ten volumes. (A very remarkable work.) It has been translated and is issued in three volumes. It is to be advised that such as can do so read the work in the original as the translation is said to be very inadequate.

Christ et France: *Pastor Guillaume Gravier.* Very interesting sketches in very easy but admirable French, of the lives of four of the heroes of Huguenot history.

A few volumes have been placed in the Bureau to be loaned to such guilds, clubs, or individuals in our auxiliaries as may desire to borrow them (paying postage, generally eight cents per volume



each way). The list appears below. Other volumes will be added if it appears that our members care to avail themselves of this opportunity.

Récit D'une Socur .....Mme Augustus Craven  
 La Renaissance de l'orgueil Français.....Étienne Rey  
 La Vie d'un Heros—Agrippa d'Aubigné.....S. Rocheblave  
 Lettre Flamande.....Gaston Riou

Not infrequently the editor receives letters from secretaries or presidents of Auxiliaries in which, among other things, there is a question as to the progress of the work in France to which that Auxiliary is pledged, possibly with the added remark, "Probably the next RECORD will tell us." It is true that it is the function of the RECORD to tell "all the news" of the Mission that its thirty-two pages will contain. But will secretaries and presidents reflect that thirty-two pages offer scant space for news interesting sixty-odd Auxiliaries? And besides, what are the secretaries there for? Why not correspond with headquarters in France, (1 Rue Pierre-Levée, Paris), get the news first hand, and share it with the editor?

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